[Review of the book The social life of Language Development and Contact around the North Sea, by Merja-Riitta Stenroos, Martti Mäkinen, and Inge Særheim, eds.,]

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Smith's adeptness at disentangling the changing images of such saints over time and the ways in which various genres of such lives intersect is seen on page 159, where she describes the cult of a military martyr, Avitus of Sarlat, a Visigothic warrior "said to have fought against Clovis at Vouillé," whose life was written in the early twelfth century after relics were translated into a new church of canons of Saint-Avit. While clearly a warrior of the sixth century, Avitus's life draws on the emerging archetype of the warrior saint of the twelfth—that is, the convert from the life of war to the religious life. We see that archetype elsewhere, for instance, in the Life of Pons de Léras. William of Gellone, another warrior saint of an earlier age, is conflated by the twelfth century with William of Orange, the epic hero who rid Provence of the Saracens. In this life the conversion to the religious life is only the last stage of a grand series of heroic deeds—*gesta*. Other examples recount the conversion from the life of knightly wickedness to the spiritual warfare of the cloister, often with retention of many of the qualities of the former knight—like persistent quest for battle, if only in the cloister.

Among such arms-bearing knights who became monks were many who continued to wear armor after their conversion to the religious life—the penitential arms-wearing of monks called the *loricati*. This raises the question of whether in the constant conflating of imagery so well documented by Smith, those called *loricati,* wearing armor over their hair shirts, are conflated in such lives with those donning spiritual arms. Were such *loricati* limited to those wearing real armor, or could they have included those practicing penance with spiritual arms? This is a minor question in a well-presented and well-considered book that shows the development of ideas about spiritual battle over time in the medieval West. It is disappointing that there are no illustrations of the exemplary Davids and Goliaths, the Victorious Christ, or other warrior exemplars found in the monastic sculpture and wall paintings of early-medieval architecture, but that is, perhaps, another book. This one is compelling in its argument about military imagery and monks.

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Merja-Riitta Stenroos, Martti Mäkinen, and Inge Særheim, eds., *Language Development and Contact around the North Sea.* (Current Issues in Linguistic Theory 321.) Amsterdam: John Benjamins, 2012. Pp. xvi, 235; black-and-white figures. $158. ISBN: 9789027248398. doi:10.1017/S0038713413002674

This collection springs from a conference, held at the University of Stavanger in 2009, on the development of languages and literacy in the North Sea area. The declared objective of the volume is therefore "to reassess the available evidence for this development, taking into account the linguistic complexity of the historical communities" (ix). As diverse as the contributions on language contact are, the "linguistic complexity of the historical communities" is not fully acknowledged. Only one paper pays attention to the contact between English and one of the most significant vernacular codes in the North Sea area: Anglo-French.

In the opening paper, Carole Hough argues that so few pre-Norse and pre-Anglo-Saxon place-names survive because the meaning of the original Celtic names was unknown to the settling Germanic populations: "the name of a particular place was X, but . . . if X had no meaning to the incoming settlers, it was of no interest to them" (17). This argument leads Hough to conclude that "place-names were too important to be wasted like that" (18). Although she adduces comparisons as far removed in place and time as nineteenth-century Tasmania and India, Hough overlooks the staggering amount of evidence in contemporaneous northern Germany, where hundreds of Slavonic place-names,

among them *Berlin, Dresden, Lübeck, Rostock, Leipzig,* and *Chemnitz,* were absorbed by speakers of West Germanic at the same time as their cousins settled in England. The second paper is considerably more ambitious, but also much more problematic. Jürgen Udolph uses Anglo-Saxon place-names to trace the settlers to their supposed Continental homeland. As a result, Udolph maintains that the Anglo-Saxons did not come from Schleswig and Denmark but from present-day northern Germany, Flanders, France, and the Netherlands. The problem with this argument lies with its methodological foundations. Udolph argues that the question whether place-names unveil migration routes "can be clearly answered with 'yes' if one has a look at . . . Dutch emigration to America" (25). This argument rests on the naming of Brooklyn, New Utrecht, Harlem, Hoboken, and New Amsterdam after the Dutch originals. The remainder of the chapter consists of the mapping of cognate place-names (in England and on the Continent) based on words for topographical features, such as moors, mud, ferry point, wood, fence, and bushes. Whereas the transference of Dutch place-names to the Hudson estuary relied on nonproductive names (for there was no Amstel River that required a dam in New Amsterdam), the instances discussed by Udolph are all productive and generic to the West Germanic languages. In other words, there is an obvious correlation between certain toponyms and the topographical features that produced them that tells us where the bogs and woods were in northern Europe. But this does not tell us where the settlers originated from: they may have come from a toponymic place next to a moor but named their English home after the nearest wood. Inge Særheim's persuasive paper on ancient toponyms in southwest Norway rounds off this first section on place-names. Særheim shows that although some place-names appear to reflect ancient settlements, they cannot be taken as evidence for the presence of a pre-Indo-European culture.

The second section of the volume is concerned with code selection in written texts. Jan Ragnar Hagland's contribution surveys the evidence for vernacular literacy in late-medieval Norway. Hagland does not find much proof for literacy other than legal texts, but a fuller discussion of the term "literacy," especially in the light of Marco Mostert's work, would have been helpful. For instance, the circulation and target audience of written works may hold information about passive literacy, of the ability to read though not write. Similarly, it was surprising to see that the multilingual community at Bergen is not mentioned by Hagland, especially as the next chapter, Agnete Nesse's paper on the postmedieval district of Bryggen in Bergen, shows the degree to which various forms of spoken and written German influenced the language of Bergen. Nesse offers a very promising glance at mercantile commonplace books (which she oddly calls "neighbours' books") in Bryggen. This chapter demonstrates the potential for future research into the genuinely multilingual context of medieval and early-modern trading communities. Laura Wright's contribution on variation and change in medieval mixed-language business documents in London closes the middle section of the collection. Of all the chapters gathered in this book, this is the only contribution on one of the many forms of Anglo-French, or what Wright calls a "mixed-language business system." At times this chapter reveals a reliance on the fixity of certain language systems, so that the vernacular Romance constituent of Anglo-French is always identified as Anglo-Norman despite the considerable influence of other French dialects on insular French.

Linguistic developments and contact situations constitute the focus of the last section. Kristin Killie makes a meticulous and intriguing case for similarities between the English progressive and the late British verbal noun construction. Although the linguistic and genetic evidence may not preclude linguistic contact between Celtic and Germanic populations, Killie's case would benefit from offering a plausible cultural scenario for this degree of linguistic influence. Marcelle Cole's analysis of the *Lindisfarne* gloss to the Gospels of John and Mark as evidence for the Old English origins of the Northern Subject Rule (NSR)

is one of the stronger papers in this collection. Cole successfully proves that the NSR "was already a feature of late Old Northumbrian" (165), although the claim that these findings "may consequentially strengthen the argument for a Brittonic derivation of the NSR" (141) remains unexplored. As a result this chapter stands out as having little to do with language contact. Claudia Di Sciacca's contribution examines the success and eventual triumph of Old Norse–derived *sky* and *loft* over their Old English cognates *sceo* and *lyft* as evidence for semantic differentiation and specialization. Di Sciacca's case for *loft* is compelling, but *sky* is less persuasive, largely because the Old English *sceo* is a hapax legomenon that may very well be emended to *sceor* (shower, storm), leaving Old English without a cognate—and therefore competitor—of *sky*. In the next chapter Marjorie Lorvik discusses the terminology of the North Sea timber trade in the early modern period. The implied argument here is that the availability of cognates for most of the terms examined by Lorvik suggests that there was no need for a pidgin among North Sea timber traders. Historians of trade, in particular, will find this chapter very helpful as an important resource. The final chapter, "'Nornomania' in the Research on Language in the Northern Isles" by Gunnel Melchers, departs markedly in method and focus from the collection. Melchers inflects her narrative with digressions and personal impressions. This would not be a problem for an afterword, but the choice of focus—Nornomania—is unfortunate. According to Melchers, this term supposedly describes an irrational romantic obsession with all things Norse when it comes to the language and culture of Orkney and the Shetland Islands, but my interpretation of Melchers's narrative seems to suggest that the term "Nornophile"—rejected by Melchers—captures the phenomenon at hand. The language lacks precision, and this reader fails to understand how such sentiments as "a brilliant and much-valued archivist," "since I cherish a deep admiration for his work," or "I have the greatest respect for Michael Barnes" can further an argument (214, 221, and 223, respectively).

Language Development and Contact around the North Sea is a very mixed collection that might have benefited from clearer editorial direction and planning, including the vetting of some of the empirical evidence. Furthermore, greater care at the copyediting stage would have avoided many slips (for instance, "reminder" for "remainder," 71).

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Mary Stroll, *Popes and Antipopes: The Politics of Eleventh Century Church Reform*. (Studies in the History of Christian Traditions 159.) Leiden: Brill, 2012. Pp. xviii, 266; 2 maps. $136. ISBN: 9789004217010. doi:10.1017/S0038713413002686

The scholarship on eleventh-century church reform is vast and fluid. Whereas most historical interpretations of this period center on Pope Gregory VII (1073–85), Mary Stroll's new book focuses rather on the dramatis personae, the elite individuals whose political machinations precipitated the ecclesiastical movement so typically characterized as "Gregorian." Giving credence to the "incipient split between the Greek and the Latin Churches, and the influx of Normans into Southern Italy" (xiii), Stroll emphasizes the political complexities of the mid-eleventh century as contributing to a "shift in the balance of authority" (3) between the German (Holy Roman) Empire and the papacy. Presenting her central historical problem, she asks: "what was the state of the church in the middle of the eleventh century?" (1). For answers, she looks predominantly to the lives of a few antipopes, "to see what they represented" (xiii).

In many respects this endeavor treads over familiar ground. The opening three chapters summarize a history of imperial authority over papal elections (chaps. 1–2) and the overlapping Greek (i.e., Byzantine) and Norman influences that consumed Leo IX's